


Hib. 7. 698. 4



Considerations of Importance

T O

I R E L A N D,

In a LETTER to a Member of Parliament there;
upon Occasion of Mr. Molyneux's late Book: In-
tituled, The Case of Ireland's being Bound by Acts
of Parliament in England, Stated. Printed Anno
1698,

MR. Molyneux has, I think, demonstratively prov'd the Inde-
pendence of the Kingdom of Ireland from the Kingdom,
though not from the King of England, because he is also
King of Ireland; as of Scotland, though without any Subjection of the
Kingdom of Scotland to the Kingdom of England: I say, he has prov'd
this, by undeniable Matter of Fact, through all the ancient Precedents,
down to the Reign of K. Charles II.

But from the Time he produces *Precedents* of some *Acts* of Parli-
ament in England, which have bound Ireland. Against which he com-
plains as *Innovations*: And which therefore ought not to destroy their
Ancient *Liberties* and *Freedoms*. And he has besides *Three* Arguments,
by which he wou'd avail the force of these late *Precedents*, from being
any binding *Law* to Ireland, so as to dissolve their Original *Indepen-*
dency upon England.

The first is, That there has been no occasion of Executing those *Laws* in
Ireland; as he Instances, p. 103. upon occasion of the Tobacco *Act*, i.e.
forbidding Tobacco to be Planted in Ireland; For there is none Planted
there: And therefore there has no Case happen'd, to dispute the Vali-
dity of that *Act* made in England; and consequently to know whether
Ireland has Subjected it self to that *Act*?

Secondly, That *Private Persons* may obey an *English Act* which relates to *Ireland*, for their own Security; and to avail Trouble or Charge to themselves: But that this does not infer the *Consent or Submission* of the Kingdom of *Ireland*, whereby it may be bound by such *Precedents*.

This may be Pleaded in Relation to the *English Act of Navigation*, which obliges *Irish Ships*, Importing any Goods from our Foreign Plantations, to Touch first at *England*. And the *English Acts* Prohibiting the Exportation of Wool from *Ireland*, to any Country, except to *England*. These Mr. *Molyneux* mentions, p. 103, 104.

The Third Argument he has, is, That some *Acts* have been made in *England*, Relating to *Ireland*, in the Times of such Wars and Confusions in *Ireland*, that a *Parliament* could not be held there: And yet that it was thought *Necessary*, at least *Beneficial*, to provide for the Safety of the *English Interest* there, by *Acts of Parliament* in *England*, till such Time as Regular *Parliaments* could be had in *Ireland*. Upon this Head, he endeavours to save some *Acts* of the *English Parliament*, made since this Revolution, which relate to *Ireland*. As the *Act* for the Protestant *Irish Clergy*, p. 107. And the *Act* for Security of the Protestants of *Ireland*, p. 109. Both made in the first Year of *W. and M.*

But p. 111. He comes to a very hard Case; which is, The *Act* of the *English Parliament*, Abrogating the Oath of Supremacy in *Ireland*, and Appointing other Oaths. 3 and 4 *W. and M. c. 2.* And, To this (says he) the *Parliament Conven'd* at *Dublin*, Anno 1692. under Lord *Sydney*; and that likewise Anno 1695. under Lord *Capel*, paid an intire Obedience. And by this (continues he) 'tis alledged, we have given up our Right, if any we had; and have for ever acknowledged our Subordination to the *Parliament of England*. And believe it, it seems to be a very shrewd Allegation. For none of the former *Salvos* will serve in this Case. First, was not in time of Wars, and such Confusions, as to hinder a *Parliament* to be held in *Ireland*: For there was a *Parliament* held there the same Year, Anno 1692. Secondly, This was not the Compliance of *Private Persons*, but of Two succeeding *Parliaments*, Anno 1692. and 1695, in *Ireland*. Thirdly, It cannot be said, That there had been no Occasion of Executing these Laws in *Ireland*. For this *Act* has been Executed to the uttermost; By this all *Roman Catholics* are Disabled to sit in either House of *Parliament* there. By this, all the *Popish*, and one Protestant Peer have been thrust out of their Seats in the House of Peers. And, by the same Rule, all the rest, and of the *Commons* too, who had not taken Care to qualifie themselves, pursuant to the *English Act*, had forfeited their Right to sit in *Parliament*; and consequently, left *Ireland* without the Possibility of any *Parliament* at all. By this one *Bishop*, and others, of the inferior *Clergy* have been Deprived. By this *Act* several Penalties and Disabilities are impos'd upon Persons of all Ranks and Conditions;

ditions; which has been exacted upon all the *Non-Compliers* to the said *English Act*.

Now, if a People can give up their own Rights (which according to Mr. *Lock*, &c. (from whom Mr. *Molyneux* takes it) upon Trust) is the *Original* and *Foundation* of all Government; what more *Authentick Method* can be taken, than to have them *Surrendered* by the *Cession* and *Submission* of the *Representatives* of the People in *Parliament*.

This is a *Material Point* which, if not cleared, makes an end at once, of all the *Pretensions* that can be set up in behalf of the Kingdom of *Ireland*, for its being *Independent* upon the Kingdom of *England*; and not bound by the *Acts* of *Parliament* in *England*, even without having any *Representatives* in the *English Parliament*. That is, That the *English*, as well as *Irish*, in *Ireland*, are in the Condition of *Slaves*; and to be disposed of, both as to their *Lives* and *Fortunes*, without any *Consent* of their own, by *Themselves*, or their *Representatives*. For such they have render'd themselves, by the *intire Obedience* which *Two* of their *Parliaments* successively have paid to the *English Act* enjoining the *Oaths* there; and by *Executing* the same, even in the *Qualifications* for *Members* to serve in *Parliament*, which are prescribed in the said *English Act*.

Therefore, it will be worth the while, to see what the Ingenious Mr. *Molyneux* has to say, in order to Ward off so Fatal a Conclusion.

He says, p. 111. 112. That this *Submission* of the *Irish Parliament* is to be deem'd as purely *Voluntary*, and not at all proceeding from the *Right* which they conclude thereby in the *Legislators*. If a *Man* (says he) who has no *Jurisdiction* over me, Command me to, do a thing that is *Pleasing* to me, and I do it; it will not thence follow, that therefore he obtains an *Authority* over me, and that ever hereafter I must Obey him of *Duty*. If I *Voluntarily* give my *Money* to a *Man* when I *Pleaze*, and think it *Convenient* for me; this does not *Authorize* him at any time to *Command* my *Money* from me when he *Pleazes*. Thus he: But, under favour, this is a very *Lame* put off; and the *Case* is not stated aright. The *Case* is not of one who has no *Jurisdiction* over me; that is, who *Claims* none. For then, there is no *Dispute*: But the *Case* shou'd be put, of one who *Claims* a *Jurisdiction* over me; and then it ought to be consider'd, how far my *Submission* is to be Construed a *Yielding* up to him that *Right* over me, which he *Claims*. And such sort of *Submission* no doubt there is; and has been so Rul'd in all *Ages* and *Cases*. Therefore the present Enquiry is, Whether this *Submission* of the *Parliament* of *Ireland* be of this sort or not? And what shou'd hinder it? For here is a *Submission* and *intire Obedience* of *Two Parliaments* in *Ireland*, to a *Right* and *Jurisdiction* which the *Parliament* of *England* does *Claim* over the Kingdom of *Ireland*. And what can be an *Owning* of this *Claim* of the *Parliament* of *England*, if this be not? Here is no *Caveat*, or *Reserve*, put in by the *Parliament* of *Ireland*, to save this *Jurisdiction* now *Claim'd*, and put in *Practice* by the

the *Parliament of England*, from being a *Precedent* for the Time to come? But (as Mr. *Molyneux* Words it) an *intire Obedience* paid to the *Jurisdiction* of the *Parliament of England*.

Suppose a Man Claims a *Paramount Right* to my *House* and *Estate*; and Pretends, That I am but his *Steward* or *Bailly*, and hold only at his *Pleasure*. And; in pursuance of their pretended *Right*, shall issue his *Orders* to me, Limiting me what *Servants* I shall keep, and Admit such and such for *Tenants*, and no other. And if I pay *intire Obedience* to these *Orders*, without the least *Interposition* in behalf of my own *Right*; and shou'd Execute these *Orders*, as his *Orders*, and not at all as my own, or as deriving any *Authority* from me; will it serve to say afterwards, That this was purely *Voluntary* in me; and that I only did what I had a mind to do my self? Wou'd such an *Excuse* pass? Wou'd it not appear extremely *Ridiculous*? But especially, if I durst not make any such *Excuse* for my self; only another pretended this for me. The *Parliament of Ireland* has not Adventur'd to say any Thing of this, in their own Behalf; to enter the least *Protest*, or *Salvo* for their own *Rights* and *Independency* upon the *Parliament of England*. Therefore what is said on their Behalf by others, not any way Authoriz'd by them, cannot be taken as a keeping up of their *Claim*. it is none of their *Act*; and as they are not *Answerable* for it, neither can they keep any *Advantage* by it.

The next Thing Mr. *Molyneux* Advances, in Behalf of the *People of Ireland*, to save their *Rights* from the Consequences of this *Act*, is Page 113. Where he says, That the *Right* of being *Subject* only to such *Laws* to which *Men* give their own Consent, is so inherent to all *Mankind*, and Founded on such *Immutable Laws* of *Nature* and *Reason*, that 'tis not to be Alien'd or Given up, by any *Body* of *Men* whatsoever.

This strikes at the Power of the *Irish Parliament*, to Give up the *Rights* of the *People of Ireland*, as they have done, by their *intire Obedience* to this *Act* of the *English Parliament*. And this, upon two Considerations. First, As supposing that the *People* never meant to Give up their *Rights* so intirely to their *Representatives* in *Parliament*, as to Impower them to Betray them, and Deliver them up to whom they thought fit: And therefore, That any such *Act* or Concession of the *Parliament* is *Void*, and not to be Own'd by the *People*. Secondly, That supposing the *People* had Granted their *Representatives* such a Power, yet that the *Grant* was *Void*; because that it was not in the *Peoples* Power to make such a *Grant*, as being against the *Immutable Laws* of *Nature* and *Reason*. I will not enter upon the Disquisition of these *Topics*, as being equally against the Power of all *Parliaments*, as well in *England* as in *Ireland*. And the Recurring to the *Original Rights* of *Mankind*, antecedent to all *Constitutions* and *Frames* of *Government*, carries with it such long Consequences, as I am not willing to meddle with at present: But shall
content

content my self with this, which seems to be granted by this Argument, That as far as it is in the Power of a *Parliament* to Give up the Rights of a People, so far has the present *Parliament* of Ireland Given up the Rights of that People, to the *Parliament* of England, by their *intire* Obedience to this *Act*. And what Other or Better way there is for a People to Give up their Rights, than by their *Representatives* in *Parliament*, I leave it to the Learned to Dispute.

I am sure it is a more *Authentick* way, than what Mr. *Molineux* does next lay the Stress upon, p. 114. viz. The general Application of the Chief part of the Irish Protestants, that were at that time in London, to the *Parliament* at Westminster, for obtaining these Laws: Which he would improve to infer a Consent of the People of Ireland: But this can never do.

For, First, This can, in no Sense, be Construed so Regular and Authorized a Representation of the People of Ireland, as a *Parliament* freely Chosen, and sitting in Ireland. Secondly, The Application of these Irish Protestants in London to the *Parliament* at Westminster, for obtaining of these Laws, was a Giving up of the Cause, and Acknowledging this Contested Right of the *Parliament* of England over Ireland; as much as was in these Irish Protestants Power to do it. And I am sure some of them were minded of it, at the same time. And withal told, That it was to no manner of Purpose: For that, if K. James (of whom they were afraid) should Return; and should think fit to Assert the Laws made in in that *Parliament* he held in Ireland, the Repeal of them by a *Parliament* in England, which he did not Acknowledge, would signify nothing. And till he did not Return, they were in no Danger of those Laws made to their Prejudice, in his *Parliament*. But they have Verify'd the Proverb, Too Fast, too Loose. And would not Rest, till they had Given this Precedent against Themselves.

The rest that Mr. *Molineux* says, to save this *Act* Appointing the New Oaths, from being a Surrender of the Rights and Liberties of Ireland, is only by way of Complaint. P. 114, 115. That if some such Considerations as these, (before-mentioned) may not Plead for Us, (says he) we are of all his Majesty's Subjects the most Unfortunate. Then he Appeals to the King's Justice, to Protect the Rights and Liberties of Ireland, and of their *Parliaments*, as of England and Scotland, &c. But he may be told, That Justice does not Relieve any but Infants, and Idiots, against their own *Act* and Deed. And that the Question is not now, What Rights the *Parliaments* of Ireland had Formerly, (which Mr. *Molineux* has made appear Plain enough) but whether they have not Surrendered them? Particularly, by their *intire* Obedience to this *Act* of the English *Parliament* Appointing the New Oaths, and Abrogating the Old, Enacted by *Acts* of *Parliament* in Ireland.

Let me here take Notice of the Difference betwixt the Two English *Acts*; the one for Imposing the Oaths in England, and the other for Imposing them in Ireland. This Latter has set such Prodigious Penalties more than the Former, as plainly shew the Difference they make 'twixt

the Condition of *Subjects*, and of *Slaves*. In the *Act* for *Ireland*, it is Enacted, That if any *Member* of *Parliament* there, whether of the *Lords* or *Commons*, shall presume to Sit or Vote in *Parliament*, without first Qualifying himself, as Prescrib'd in that *Act*, or any other, shall Offend against the said *Act*, they shall be thereby Incapable of any *Office*, *Place*, or *Trust*, *Ecclesiastical*, *Civil*, or *Military*, in *Ireland*, as well as *England*. And shall be Disabled from thenceforth to Sit or Vote in either *House* of *Parliament*, of the said *Realm* of *Ireland*, or make a *Proxy* in the *House* of *Peers* there; or to Sue or Use any *Action*, *Bill*, *Plaint*, or *Information* in *Courts* of *Law*, or to Prosecute any *Suit* in any *Court* of *Equity*; or to be *Guardian* of any *Child*; or *Executor* or *Administrator* of any *Person*; or *Capable* of any *Legacy*, or *Deed* of *Gift*; and shall forfeit for every wilful Offence against this *Act*, the Sum of Five hundred Pounds, to be Recovered and Received by him, her, or them, that will Sue for the same — in any of their *Majesties Courts* of Record at *Dublin*, &c. Here the *Courts* of *Law* in *Ireland* are Commanded to Execute this *English Act*, as the *Law* of *Ireland*. This *Act*, which Abrogates former *Acts* of *Parliament* in *Ireland*, and makes *New* for them, without Asking their Consent! But it may be said, That it is now too Late. That the Fault is committed. The *Surrender* is made of all the *Liberties* of *Ireland*, by the *Submission* of Two succeeding *Parliaments*: And therefore not Now to be Recall'd.

I Answer: That there is a Great *Difference* betwixt a *Free* and *Formal Surrender*, upon valuable Considerations; and that *Surrender* which is only so *Constructively*, or by *Consequence*. The *First*, if made *Validly*, operates *Immediately*; is a *Transferring* of *Right*; and Bars all after *Claim*. But the other Case is *Disputable*: And Allowances must be made, for *Inadvertencies*, for *Force*, or *Craft*, or any *sinister Dealing*. And if *Nullum Tempus occurrit Regi*, the same Reason will hold as to a *Parliament*; because they *Act* for *Others*, in a *Publick* and *General Capacity*. Mr. *Molyneux*, p. 152. quotes out of Mr. *Hooker* this *Maxim*, viz. To be Commanded we do Consent, when that *Society* whereof we are *Part*, hath at any time before Consented; without Revoking the same after, by the like *Universal Agreement*. To this Power of *Revocation*, he Limits no *Time*. I will not take upon me to Determine the *Punctum*, when a *Prescription* does Commence: Or what *Force* it has; especially in Matters of *Government*; we know Great Use is made of it: And in no one thing more than in the *Privileges* of *Parliament*, for which *Prescription* is the Chief Rule to which they Appeal, in their daily searching for *Precedents*, when any Dispute happens concerning their *Rights* and *Powers*.

But this Late *Act* concerning *Ireland*, has not yet *Age* enough for a *Prescription*: And therefore there is yet *Time* for the *Irish Parliaments* to Assert their *Right*, if any they pretend to have. They may, if they so think fit, *Disown* that *English Act*, which Abrogates *Oaths* Enjoyn'd by former *Parliaments* of *Ireland*, and Requires *New Oaths*. And they may *Restore* those who have been *Forfeited* by it. This, by Mr. *Hooker's* and Mr. *Molyneux's* Rule before-quoted, the *Irish Parliament* may yet do. But,

by the same Rule, till they do it, they are Concluded. And they cannot make any Pretence of Claim for their *Independency* from the *Parliaments of England*, while they *Continue* to Pay *Obedience* to this *Act*. And such *Obedience* they do Pay, while they Continue any under *Forfeitures* Incurr'd by that *Act*. For that is *Executing* of the *Act*: And that is the most *Authentick* Manner of *Owning* it. And if they continue such, under these *Forfeitures* till they Die, I cannot tell but the *Occasion* will be lost. However, I am sure the Longer that *Irish Parliaments* continue to Pay *Obedience* to this *English Act*, the *Precedent* grows the stronger, and works still more towards a *Prescription*. The Prospect of this made Mr. *Molineux* thus *Passionately* Expostulate, P.169. *If the Religion*, (says he) *Lives, Liberties, Fortunes, and Estates of the Clergy, Nobility, and Gentry of Ireland, may be Disposed of, without their Privy and Consent, What Benefit have they of any Laws, Liberties, or Privileges granted unto them by the Crown of England? I am loath to give their Condition a Hard Name; but I have no other Notion of Slavery, but being Bound by a Law to which I do not Consent.*

May it not now be worth Enquiring, How this Single *Act*, this only, of Imposing the *New Oaths*, should Prove such a *Mill-Stone* to the Kingdom of *Ireland*, as to Carry with it All the *Rights* and *Freedom* of that *Country* into the Bottom of the *Sea*! Shall we say, That this is only by *Chance*? Some Men Refer *All* to that. But I think there is a much more *serious* and *substantial* Reflection which this will Afford Us; And, if it be not yet Quite out of Fashion to use that Word, a *Christian* Consideration.

By this *Act*, and by this Only, one *Bishop*, and several *Clergy-men* of *Ireland*, are Depriv'd. Now if it be *Sacrilege* to Rob God's Church, how much more His *Priests*? There is nothing Good or Holy but God. But there is a *Relative Holiness*, as things belong more *Peculiarly* to Him. Thus *Israel* was call'd an *Holy* (tho' otherwise a very *wicked*) Nation; that is, in Comparison of other Nations, who were not in that *Federal League* or *Covenant* with God. And *Jerusalem* was call'd the *Holy City*, more than All the other Cities of *Israel*: The Temple was more Holy than *Jerusalem*: And that Part of it within the *Veil*, more Holy than the Rest of the Temple; therefore call'd, The *Holy of Holies*. Not that *Stones* or *Lime* are in themselves *Holy*, or one *Holier* than Another; But only as they Related more nearly to the Service of God. Thus *Israel* was more Holy than other Nations: The *Levites* more Holy than the People of *Israel*: The *Priests* more Holy than the *Levites*: And the *H. Priest* more Holy than the other *Priests*. Not that the *H. Priest* must necessarily be a more Holy Man in himself than All or Any of the other *Priests*; That the *Priests* must be more Holy than the *Levites*; or Every *Levite*, than All the Rest of the People of *Israel*: But this was in regard to their Office, and more near Designation to the Service and Worship of God.

Now *Sacrilege* is not the Robbing of God in His Person, for that is Impossible: But in those Things that Relate unto Him. And the *Sacrilege* Rises Higher, as it comes Nearer to what is Near unto Him. Therefore, as the *Holiness* of *Inanimate* Things, as of Temples, &c. is not so Great as the *Holiness* (tho' *Relative*) of Persons: So the *Sacrilege* is Greater of Robbing Holy Persons, than Holy Things. It had been Greater *Sacrilege* to have Robb'd Aaron of his Holy Vestments, than the Temple of its *Ornaments*: And Greater *Sacrilege* (as of *Korah*, &c.) to have Robb'd Aaron of his Power and Authority, than of his Vestments.

Now this *Act* of Deprivation Robbs the *Bishops* and *Clergy* of their *SPIRITUAL* Power and Authority: And therefore is a Greater *Sacrilege* than the Robbing of Churches, or Altars.

And is it not worth our serious Reflection. That this is the *Act* which Deprives *Ireland* of All their Civil Rights, as a People, past all Help of those *Excuses*, by which they avoid the *Precedents* of other *English Acts*, that seem to Bear hard upon them? And, by this,

if Ireland will stick to that *Sacrilege*, which has been *Imposed* upon them by the *Parliament* of England, they must Accept of *Slavery* into the Bargain. But if they had rather be *Slaves* to their *Neighbours*, than *Servants* to God; If they will *Chuse* to Forfeit all *Rights* and *Title* to their *Estates*, *Lives*, and *Liberty* (not to speak of their *Religion*) and to hold them *Precariously*, at the *Will* and *Pleasure* of those who have a different *Interest* from them, and are already Grown *Jealous* of them, and Declare they must find Ways to *Humble* them; and not suffer them to enjoy the *Common Benefit*; and (by the Rules of *Liberty*) the *Rights* of *Mankind*, which is, To make the *Best Use* of their *Labours*—If they will *Chuse* this, Rather than do *Justice* (as I may so say) to God, by *Restoring* what they have *Robb'd* from Him; or so much as *Acknowledging* that they have done *Amis* therein; This *Liberty* they have still left to them: And they may Go on, and Try, whether *They* or *God* are the *strongest*.

If they say, That it is no *Sacrilege* for *Lay-Men* to take upon them to *Dive*st the *Priests* of God of their *Purely* *Spiritual Authority*: And that too upon *Purely* *Secular Accounts*. I Refer them to what has been already wrote upon that Subject: And which has yet *Received* no Answer.

But take it as they will, if they still remain *Insensible* as to the Point of *Conscience*: Yet if they will not *Reverse* their *Slavery*, by their own *Consent*, they must *Disown* that *English Act* Appointing the *New Oaths*; which (as said before) they cannot do, without *Restoring* those who suffer *Forfeitures* by it.

If they will not do this; Then let them Remember, at least, Others will, That their *Slavery* Commences with their *Sacrilege*. And it will not be thought *Superstition* hereafter to observe, That the *Providence* of God has so order'd it, as that this very *Act* which Involves them in *Sacrilege*, Proves the *Only Act* which *Unanswerably* *Destroys* their *Freedom* and *Civil Rights*.

If we Believe not that there is a *Providence*, we cannot be *Christians*, no, nor good *Deists*: And if there be an *All-seeing* *Providence*, Nothing can *Escape* its *Gaze*, or *Get out* of its *Reach*. In short, if there be such a thing as *Providence* in God, there can be no such thing as *Chance*; for the one does necessarily *Destroy* the other: We only call that *Chance* where we know not the *Cause*.

Since therefore we are *Oblig'd* to *Confess*, That there is a *Providence*, without which a *Sparrow* does not fall to the Ground; surely it may be Permitted, nay, it must become our *Duty* seriously to contemplate so very *Legible* a *Character* of *Divine Providence*, in the *Falling down* of a whole *Nation* from *Freedom* to *Slavery*: And that in such a *Remarkable* Manner as in the *Present Case*; That their *Liberties* and *Freedom* went out, and *Slavery* came in at the same Door, which they *Open'd* to let in *Sacrilege*; at least, which they *Durst* not *Shut* against it. They are not barely *Passive* herein, as in relation to the *Act* of *Navigation*, &c. before-mention'd, wherein *England* bears *Hard* upon them: But their own *Hands* and *Tongues* have made them to *Fall*; inasmuch that *who* so *seeth* them, *shall Laugh* them to *scorn*: And all *Men* that *see* it, *shall say*, *This hath God done*; for they *shall Perceive* that it is *his Work*. These *Words* are in one of the *Psalms*, for the Day of the Month on which the *Deprivation* of the *Irish* Protestant Clergy then in *England* did *Commence*, by that *English Act* we have been speaking of, which was the 12th. Day of Feb. 1692. Which as oft as it has Occur'd, afforded me Matter of *Meditation*, and *Adoring* the *Divine Providence*, in so *Remarkable* an *Instance* of it, as was shewn That Day: And I have *Adventur'd* to let others *Partake* of my *Thoughts* herein. What *Use* they will make of it, is in the *Hands* of *God* to *Dispose*. But if this *Prompt* them not to *Consider* their *Cafe*, in Relation both to *God* and *Man*, it will stand as a *Witness* against them, of their having *Robb'd* *God*: And in the same *Act* *Betray'd* the *Rights* and *Liberties* of their *Country*, who *Intrusted* them as their *Representatives*: And *Deliver'd* up *Themselves*, and their *Posterities*, as *Absolute Slaves*, by the *Methods* they have taken to *Assert* their *Freedom*; contrary to their own *Laws*, as well as the *Laws* of *God*. But *God* will be *Magnify'd*, if we will not suffer it in *His Mercies* and *Protection* upon our *Obedience*, yet by *His Judgments* for our *Rebellion* against Him.

Dec. 26. 1698.

Liberavi Animam Meam.

FINIS.

ERRATA: Pag. 1. l. 12. and p. 2. l. 2. f. avail r. avoid, l. 29. r. it was. p. 4. l. 6. f. their r. this. l. 1. f. keep. r. reap.

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